ROUND ROBIN

A Factual and Non-Sectarian

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Pamela Arthur, Assoc. Editor

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THE HENDERSON ELECTRONIC ANTIGRAVITATOR

(A letter from BSR Assoc. Gaston Burridge
to the Round Robin Editor).

On February 3rd., 1957, in the building of Standard Motors Company, San Luis Obispo, California, nine scientist-engineers assembled to view a demonstration of the Henderson Electronic Propulsion System. These viewers represented Douglas Aircraft Co., General Electric Co., Glenn L. Martin Co., Convair, San Diego, The Cubic Corp., and one consulting physicist in private practice, H. K. Lamb, Santa Barbara, Calif..

These gentlemen, representing the concerns named, had been invited to this witness by Mr. C. H. Henderson, inventor of the device, and had been instructed relative to that sort of test apparatus which would not be allowed at the meeting because of information it would reveal relative to the nature of the machine. As far as is known, no restricted test equipment was present.

The power supply motovating the apparatus was turned on. Within a very short time thereafter, one part of the device blew up. Thus, there was no demonstration actually given. The machine did not move from its resting place. This left a bad taste in several mouths.

Word of this device first reached our director, Meade Layne, from associate Edmund Kierman in September 1957. Mr. Layne passed it to me knowing my keen interest in antigravitics.

I sincerely wish I could present a less onesided report. But I have been refused inspection of the apparatus, or a demonstration of it - either privately or in company with others. Mr. Henderson writes a very pleasant letter. He has sent me quite a bit of material. Though none of it carries any proof of his claims. Unfortunately, those persons to whom he refered me, have either been misunderstood by him, or by me, for those of them who have answered my written inquiries appear unfavorable now - if they were favorable once - and the others do not answer at all!

This device is not patented, or protected otherwise, hence Mr. Henderson's reluctance to disclose intimate details is quite understandable - and proper. However, it has been my experience over the past 30 years, that much can be explained about any device without touching upon vital points of its secrets.

Messers C. A. Hardin and J. Schroepfer of Cubic Corp., wrote a complete report of their visit to the demonstration. A copy of this was made available to me by Mr. Alfred Pfanstiehl, also of Cubic Corp., but who did not attend the demonstration. It would only be

fair to state that this same report was sent me by Mr. Henderson, a along with other material which he asked be returned to him. This has been done.

I have made persistent effort to obtain from those attending the demonstration, a statement that they thought- even though the practical application of the Henderson theory basing the device was at fault - perhaps the theory itself was to be considered valid. I have not been able to obtain any such endorsements from these sources. This leaves the matter then, resting entirely upon Mr. Henderson's uncorroborated claims.

Thus, under the circumstances, we are forced to present this matter as one resting squarely upon Mr. Henderson's word. Readers should bear in mind that the writer has not been given sufficient information to allow even a good guess regarding the merits of either the device or the theory which the apparatus is said to function under. The writer does not see how, with present knowledge, he can say the matter is any more than an interesting possibility of a possible relationship between electricity and gravitation.

According to the Cubic Corp., report, Mr. Henderson asks approximately $100,000. for his device. Henderson has made no such figure - or any figure - to me. Mr. Henderson did write that he had not repaired the damaged parts resulting from last February's demonstration, and did not expect to soon. At the demonstration he is reported to have stated he would have the apparatus rebuilt and ready for another test within two months.

Mr. William L. Eckmeier, an electrical engineering associate o f Henderson's, wrote a thesis titled, "Electronic Propulsion Systems", in March, 1957. This thesis was sent me by Mr. Henderson with the understanding it had his full approval and could be used with proper credit given its writer. I can do no better than to quote from it for a description of Henderson's device.

"The discovery of a means of electronic propulsion was recorded", says Mr. Eckmeier, "as early as 1941 by Mr. C. E. Henderson, while conducting experiments with non-inductive resistors. A frequency in the spectrum above 300 megacycles was applied to a series of special resistors with an imput power of approximately 200 watts. The initial effect was observed and an induced thrust of slightly less than one half ounce was measured at that time. Additional progress on the improvement and advancement of the project was delayed at this time due to World War Two.

"In 1946 the project was resumed. It required an additional two years of development before a more efficient primary field configuration was developed. Additional work was required in order to produce an adequate frequency power supply to meet the requirements of the unit. Several small models were constructed and tested. A two

foot vehicle was flown as a captive model from an airplane at Santa Ana, California. The Power was supplied by a unit inside the cabin of the aircraft and was carried to the vehicle by transmission lines about eight feet in length. The imput power to the high frequency generator was approximately 200 watts. The weight of the test vehicle and transmission lines was about two pounds. The duration of the test flight, conducted at an altitude of 3000 feet, was about two minutes. The indicated air speed of the aircraft was 60 to 70 miles per hour.

"Several years were devoted to the development of the larger power supply and improved lift units that are used today. During this time the efficiency of the high frequency generator was improved and several small vehicles were tested. In 1953, the "Mark Four Unit" was tested. It had a diameter of eight feet with an optimum power imput of 160 watts. It produced a thrust of better than 100 pounds."

The physical specifications of the vehicle set for demonstation at San Luis Obispo were - 1. it was discoid in shape, having a diameter of about eight feet, a circumference of 25 feet, 1.44 inches, and was about four feet thick. 2. Its total volume was given as 1283 cubic feet. 3. Its total weight was 1.8 pounds.

It will be understood, in the case of this test equipment, some energizing components were located outside the vehicle. But in one which is to be tested in "free flight", all energizing units will have to be aboard. Thus, the free flight apparatus will be heavier in proportion.

We understood a vehicle to operate under this scheme must be constructed of wood, or some other non-electric-conducting material, such as bakelite, or plastics. A "field of force" is developed around the discoid. This forms an envelope completely surrounding it. This envelope is distorted by large metallic masses near it, hence the vehicle cannot be covered with a metal skin.

That the envelope is formed is proved, we are told, by bouncing a rubber ball off the unit - without the ball having actually contacted the unit itself! In other words, one does not hear the ball strike the unit, then bounce off, and one can see that it does not strike the unit's surface by eye. No measurements as to how close the ball approaches the unit's surface are given, but we would suppose these would be determined by the size or thickness of the envelope and the speed of the ball. At high development, such an envelope could convey considerable protection to a unit.

Another indication of the existence of this envelope is noted, we are told, when smoke is placed inside the envelope. Then, the smoke moves with the vehicle rather than being dispersed by such movement.

It is presently believed this type of unit would fall to earth if its major diameter became perpendicular to the earth's surface.

It is further believed the unit would not operate upside down. If this be fact, some reported UFO's were certainly not propelled by these means!

According to the Cubic Corp., engineer's report, if weight were suspended in the envelope, no apparent decrease would be noted. It was especially indicated however, that the weight and the scaled were not separated, one inside the envelope,and the other outside it!

Further, it is believed that when operating the vehicle, heat will be generated inside the envelope, and the maximum heat will occur when then the unit moves in a horizontal path. No mention was made of the amount of heat so generated, or whether this amount had been calculated or was known.

Because the amount and type of information available to us, we believe it not out of place to quote this pragraph from the Hardin-Schroepfer report - for whatever value a reader finds therein.

"There are two facts which should not be overlooked", says Mr. Hardin. "First, when an inventor or engineer builds a unit, he knows every component and how they work. If a unit or component fails by an explosion, he should know exactly where the faulty unit of component is located. Second, there is one instance of countradictory information that was given. Mr. Henderson stated that 'the Electronic Propulsion Unit uses typical circuitry and components. Components could be obtained at any electronics store (radio & TV shop).' After demonstration, Mr. Henderson stated, 'that a component in the RF transmitter Box B had been destroyed.' Further Mr. Henderson revealed that this component operated at a RF frequency (supposedly above 300mc.). Also, this component was a homemade transistor. At present the maximum frequency to which transistors can operate is 30 mc (knowledge available to C. A. Hardin)."

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Book Announcement:

Self Suggestion -- and the new Huna theory of Mesmerism and Hypnosis: by Max Freedom Long; author of The Secret Science Behind Miracles - The Secret Science at Work - Growing into Light. An explanation of how and why mesmerism and hypnosis operate. For nearly a decade past the Director and various contributors to the BSRA publications have drawn attention to the Huna movement and the fine scholarship of its founder, Max Freedom Long. HUNA is not a rehash of familiar occult systems; it is the workable psycho-religious system of the Polynesians -- workable, that is, by the western races, and now offered to them in a time of serious need. SELF SUGGESTION is distributed by the Huna Research Publications. P.O. box 875, Vista, Calif., $3.00 post paid. $3.12 to residents of California, (to cover tax). 117 pages.

THE THREE GREAT TRADITIONS

(excerpts from Dion Fortune's
"The Esoteric Orders And Their Work")

Readers of esoteric literature will be aware that there are many different schools of occultism, and will find that the teachings and symbolism employed in all are fundamentally the same: so much so that by a mere translation of the terminology the initiate of one is enabled to understand the scriptures of another. Nevertheless, these schools are not identical, for although the form is the same owing to their common origin, the force that animates them is entirely different owing to the circumstances of their foundation.

It will be remembered that, among the many seismic disasters which shook ancient Atlantis, there were three of greater magnitude than the others; and these were distinguished as the Three Great Cataclysms. Before each of these cataclysms an emigration went forth of those who had sufficient development to enable them to foresee the disaster. These took with them copies of the Sacred Books, and also had among them initiates of a grade to found a lodge. These initiates drew their authority for the foundation of the new centre from the then Manu. Now the Manus, like all else, function under the aspects of the cosmic phases, and as the Logos of our system is a triune entity, whose three phases are wisdom, power and love, the Logoidal phases run through a cycle of three, so that although all three aspects are always there, yet at one time one, and at another time another, will predominate, just as a triangle, revolving upon its centre, wouldpresent first one angle, and then another, to the observer's gaze, while still remaining triangular. This sequence can be observed in history if a sufficiently lenghty period be studied; there will be a phase in human culture during which power is being buitt up, suceeded by another in which wisdom is being accumulated, and culminating in the final phase of the period in which brotherly love brings in a Golden Age.

Thus it was that the force transmitted to their disciples by the Manus of Atlantis was colored by the Logoidal aspect which prevailed at the time of their functioning. The force transmitted by a Manu is spoken of as his Ray. In addition to enabling man to raide his consciousness to awareness of the subtler planes, the Manus put their pupils in touch with a great cosmic force proceeding direct from the Logos, and it is with this force that candidates are put in touch by means of the ritual of their initation. It will thus be seen that, although the theory taught to an initiate of the different occult schools id fundamentally the same, the modus operandi of its practice will differ greatly according to the special nature of the Ray which supplies what may metaphorically be called the motive power of the Order.

The great Sun Temple, in which all the Rays met, no longer exists, being sunk beneath the waters of the Atlantic, but its teaching is still preserved by the three great occult traditions which are the descendants of the three great emigrations.

The First Emigration, which came out under the direction of a Manu operating under the Power aspect of the Logoidal cycle, has power for its keynote. This emigration, moving eastward according to the then disposition of the land-masses of the globe, halting each year to sow and reap its wheat and building temporary altars where it did so, moved across the north of Europe and Asia, leaving a megalithic trail behind it, until its progress was blocked by what we now call the Yellow Sea; it then spread southward along the coastlands of Asia until it finally contacted the remains of the Lemurian culture in the Pacific, from which it derived some of those elements which render it to-day a dangerous and polluted current. Although it is not permissible in a paper of this nature to enter into questions which involve practical occultism, those who know the nature of the Sin of the Mindless may be able to deduce its results.

It is this First Emigration Tradition which is the basis of all the primitive cults of Ju-juism, Fanteeism, and primitive magic; its initiation is a Second Plane initation, and gives its candidates access to the lower astral only. And although, because it is the plane of control for the physical plane, it is admittedly necessary to have the powers of this plane for any magical operations involving the manipulation of the etheric forces or dense matter, it is nevertheless essential that the occultist who essays the processes of this plane should hold the initations of the plane above, from which it in its turn is controlled; otherwise he will tend to become absorbed into its conditions, and as the initiation of the second plane employs a very primitive type of force which can only have an uplifting influence upon a type of intelligence so lowly that it is, at the present stage of evolution, sub-human, to place oneself under the control of these forces is a regression for a civilised man. Upon this plane the white man must function as a master; he cannot, with justice to himself, meet its entities upon equal terms. The phenomena which characterise the magic of this plane are those with which the experiments of the seance room have made us familiar, and in view of the foregoing words, the reader can readily see wherein lies the danger of these researches in the hands of the ignorant and inexperienced.

The Second Great Emigration moved in a more southerly latitude, owing to the advance of the Polar ice, and, crossing Central Europe, continued its easterly movement till its course was barred by the uplands of Asia with their eternal snows. Here the temples were established, forming the Himalayan Centre; and from here the culture spread down the river valleys, following the waterways, as primitive travel must; so that all those parts of the world whose rivers have their rise in the ranges of Central Asia likewise look to the Himalayan centre for the inspiration of their religion. From this emigration it is that the Wisdom Religions of the East are derived, and

although some of the sects are tainted by the influences of the First Emigration culture, over which in parts the second outpouring flowed (just as the first was tainted by the lingering Lemurian tradition), yet for the most part a remarkable degree of purity has been maintained in the inner Orders, and some of the profoundest knowledge in the world is guarded in its mountain strongholds.

The Third Great Emigration came out from the doomed continent immediately before the final cataclysm sank it for ever below the waves; and, travelling eastward in a yet more southerly direction than its two predecessors, crossed northern Africa and continued its journey till "the Red Sea and the Wilderness" barred its way, and it settled down upon the only fertile lands of that barren region, the valley and delta of the Nile, founding the culture which is known to us as Egyptian. Anyone who compares the Egyptian civilisation with that of Central America, which tradition states to have been an outlying portion of Atlantis, cannot fail to be struck by the similarity of the two, whether shown in the concepts of their religon or their architecture

Navigation developed early in the inland sea, and wherever the galleys went in trade the Egyptian philosophy penetrated, so that the Third Emigration Tradition spread all over the Mediterranean Basin and the Near East. The Tyrrian and Grecian Mysteries admit that their adepts were trained in the Egyptian temples; from the Tyrrian we know that the Hebrew tradition derived its renaissance, and from the Grecian Mysteries grew that Gnosis which translated the spiritual concepts of Christianity into the language of the intellect; and from the Gnosis, crushed as it was by the Christian Church after the power had passed into the hands of those who knew nothing but the outer form of the truth they held, arose that long line of intellectual mystics who kept the fire alight in Europe and whom later generations have called the Alchemists.

As the development of communications caused cultures to spread and overflow each other, it was natural that the lines of demarcation between one tradition and another should not be as rigid in later days as they were in the earlier; and the disciples of the second and third Traditions met and influenced each other along the trade routes of the Near East; but though the teachings may have undergone modifications under the influence of characteristic racial cultures, the forces employed in initiations are distinct. The disciplines, or methods of training, are also radically different.

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The works of Dion Fortune may be obtained through many book dealers, including the Book Exchange, 5144 Walnut St. Philadelphia 39, Pa. and in London from Rider & Co., Paternoster Row, E.C. We have repeatedly urged all BSR Associates to obtain (particularly) the Psychic Self Defense. D.F. founded and was for many years Warden of the Fraternity of the Inner Light, with HDQRS in London, but has now 'made transit'. The book just referred to gives the reader "modern operative occultism from the inside." ML

PARAQUESTOSIS, CACKELITIS, SMUGNOSIS AND KEEPTOSIS

by E. G. Reed, BSR Associate

These are four mental illnesses that have beset mankind since the beginning of time. For convenience in their delineation and since no one has seen fit to recognize them we have dubbed them: kleptosis, smugnosis, paraquestosis and cakelitis.

If we accept creative thinking technique as starting in the first chapters of Genesis, with two great implied commandments: Thou shalt create and Thou shalt work, we will recognize that refusal to obey these commandments induced these man-made diseases. The mental blindness caused by these man-made ills, are responsible for man's present inability to solve such simple problems as war and intolerance. Cures for these disorders may provide new principles in the control of human behavion such as opposing new ideas and denying existance of things without proper knowledge.

To acquaint you with the meaning of the words coined to describe these man-made mental sicknesses, we will start with:

Kleptosis

Kleptosis is the abnormal urge to get something for nothing, to take without permission or approval and without thought of ever paying or rendering service in return. Do not confuse it with kleptomania. Kleptosis is essentially a disease of the conscience. Those afflicted, do not know or believe their action is wrong, or that they have harmed anyone. Contracting kleptosis, stills the small voice of conscience. Sense of right and wrong, essential to creative ability decreases, since the same mental mechanism that makes conscience possible also provides the tuning-in necessary for creative thinking.

Radio and television performers who refuse to sell their talents for the sponsorsip of tobacco and liquor advertisers, one would surely find have greater creative ability than other actors who do, and professional athletes who sell their potential possibility of becoming heroes to American youths, by sponsoring these same products.

The natural reward for creative thinking, brought to successful realization resulting from great effort, is a deep sense of satisfaction. Those attempting to obtain the same sensation through use of drugs such as nicotine, alcohol, mescalin and other forms of dope, exhibit another phase of kleptosis, in which they attempt to taste the fruits of knowledge without paying the price of thinking. The use and search for additional chemicals to produce mental thrills and their worthless visions, without mental or physical effort still goes on.

To enslave others to satisfy personal wants without effort, is another form of kleptosis found in dictators like Hitler and Stalin in their attempts at world domination.

A frightening form of kleptosis is crowd hypnosis, used extensively in religion and by political dictators. Crowds who shout and do other actions in unison as in religious demonstrations, are swayed by the same emotions as mobs bent on destruction under the leadership of a rabble rouser.

Smugnosis

Smugnosis is a disorder of the judgement in which the individual, with insufficient information, arrives at negative conclusions. The danger of smugnosis lies in the fact that it is most prevalent among those in positions of power. Its cause may stem from faulty education.

The smugno, though educated, has a tendency to rudeness, without being aware of it, as the scientist, when presented with evidence of a phenomena, by an associate of equal ability, who had witnessed it and had seen it witnessed by thousands of people, ended the discussion by saying, "It did not happen." Yet he did not wish to be rude or imply that the other able scientist was lying.

The smugno who states, "It won't work, I tried it once," without realizing says in effect that if he could not do it in a single try, no one else could do it regardless how often he tried.

It is not unusual for a smugno to fare better than a creative thinker. In industry, smugnos who resist new development are often selected to direct the use of the development after its acceptance, even to being credited for its origin, while the originator is penalized for his effort. A smugno who blocks a needed effective treatment from public use is seldom criticised, even when by with holding it his action may be responsible for deaths that would not have occurred had the treatment been available. Smugno evidence in court often carries greater weight than scientific proof.

In spite of the fact that smugnos, ultimately, must face defeat, smugnosis as a disease of judgement is increasing. At the moment, these mental gremlins are quite busy preventing the consideration of all possible approaches for the elimination of war and disease.

Paraquestosis

Paraquestosis is the tendency to ask for something that is not wanted, or limit solution conditions to make it impossible to meet the request. It is a form of inconsistancy based on lack of sense of direction in evaluating ideas. For instance, while the Federal Department of Health encourages scientists to contribute to cancer research,, it recognizes only surgery and radiation in the treatment of cancer, despite the fact that under this limitation of treatment cancer has made steady and rapid increase.

An already loss of objective is provided by the executive who noticed that certain equipment replacement in a large factory amounted to three million dollars per year, and called in a scientist to develop a method to reduce this cost. Preliminary testing showed that another method would accomplish the same result, without further research. The executive told the scientist that he had hired him to develop a particular method and not be concerned with cost problems, and fired him. Certainly the executive quite sincerely started out to reduce costs but lost sight of his objective.

Paraquestosis is definitely a mental disorder, afflicting a large number of people. In many it appears as a form of scatter brained thinking and lack of purpose. It is most serious when it attacks those in positions of power. Unless it can be overcome, many improvements being considered in education will be wasted. There is little point in having ideas and solutions for problems if corresponding action can be stopped by those afflicted with paraquestosis. Only a small part of most people's lives may be devoted to productive thinking and only a few people are permitted to think. This is the effect of the disease paraquestosis.

Cackelitis

Cackelitis is the abnormal urge to talk for the sake of talking, with no intention to convey information, in other words, skimble scamble. Cackelitis people find it difficult to think without using words. Just as parawuestosis reduces the number of people who are permitted to think, and also reduces the years of productive thinking in the favored few whom they allow to think, cackelitis sets up additional barriers to constructive thinking. Churches, social clubs, even business and government use cackle parties to retard thinking. Bridge, poker and social parties are good examples of cackle parties. Cocktail parties, combining use of alcohol and tobacco, provides one of the most effective ways to stimulate cackelitis and suppress thinking. Industries, directed by cackelitis leaders, often judge employees more by their ability to cackle than by success on the job. Busyness without business is on the increase.

Other causes for cackelitis are physical and psychological, like the talkative drunkard who thinks his inane mouthings are brilliant repartee. William James to study drug induced talk, produced a state of trance in himself through use of nitrous oxide. The dictated thoughts that passed from his mind were "meaningless drivel, but which at the moment of transcribing were fused in the fire of infinite rationality." Often those with speech defects take advantage of every opportunity to talk, indicating the speech defect could be due entirely to cackelitis. An executive who kept men in his office for an audience, needed their presence, for before them he was a brilliant analyst, without them he was helpless. Even when driving his car, he instructed himself aloud when to apply the brakes. Eventually he met a situation where he could not talk fast enough and wrecked his car.

Lack of original ideas may cause cackelitis. The more confused one's thinking and the fewer one's thoughts, the more words are required to express them. Cackelities often are parrot talkers and take a statement made by others and repeat it in many different and high sounding ways without addition of any thoughts of their own. One recognizes the cackelitic trait in those who describe their day from the moment the alarm clock went off. Another form is recognized in the person who tells another something he already knows, as telling him it is raining, while they are standing in the rain. Or repeating statements both are listening to on television, for instance. Without wanting or waiting for answers, they use such stereotyped expressions as "What do you know?", "How are you", etc.. Those afflicted with any one of these mental sicknesses seldom recognize them in themselves, like the Quaker who said, "Everyone is queer but I and thou, and thou art a little queer," one might hear them say, "Everyone is a smugno, but I and thou, and thou art a little smugnotic," or whichever the symptom.

Start to rid the world of these diseases by looking for them in yourself first, then by correcting them, you are stopping the spread of serious contagions that are killing incentives in thousands of people. Our material progress is much greater than mental and moral progress. Elimination of these four evils would do much to help the progress of the world.

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These excerpts are a condensed portion of the book manuscript, "Developing Creative Talent", by E. G. Reed, Director of Research, Originality House, Inc., Akron, Ohio.

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Excerpts from a letter from a doctor in Southern Rhodesia, to the BSR Director:

I propose not to discuss the B-Cell here, but wish to thank you very much for the additional two matrices and for introducing to us such an interesting phenomena. The B-Cell should be a valuable aid in cultivating the "Crowning Glory" * . . . . . and should be a very powerful agent in keeping it pest free . . . We shall be pleased if you will furnish us with a report of Brown's further research if and when it is available. It definitely does promote growth to a phenomenal degree.

* a plant with which this doctor is experimenting.

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LATEST TRANSCRIPT # 32 REPRINTED: because of the great demand for additional copies of Transcript # 32, we have just reprinted 100 copies, those who were dissapointed that we were sold out on the first order, may now reorder.

TOWARDS A REVISION OF THE HISTORY OF SCIENCE

by "Lindy Millard", BSRA

Among the scores of competent physicists who have regarded the works of A. Einstein as full of philosophical pitfalls, being in part based upon some nonsense postulates, was Hermann Fricke, Ph.D. (1876-1949), who had been a scientific adviser to the Kaiser government. About one year before suffering a rib injury, Dr. Fricke drafted a two-column paper of thesis and counter-thesis, entitled "Legalized Murder of the World-Ether" -- Discovery, Comparative Confrontation, and Protest. On the left side he entered items of orthodox standpoint, and on the right side somewhat more lengthy replies giving the truth of the situation. Upon reading such a paper, one gains the tentative impression that current history in Science is in the hands of politicians, financiers, and demagogue-like popularizers, but the contrary conclusion would hardly be free from its puzzling paradoxes. I shall here quote a translation (from German) of only one of the 25 items.

Under "So-called 'World-picture of modern physics'" appeared:

"Einstein's 'special relativity theory', with the intelligible Ether repugnant thereto, became suppressed by the Nazis out of race-..... prejudice, his universal recognition now standing no longer in their way. Einstein himself said (telegram of Sept. 25, 1947): 'One hundred Nazi professors have written a book against it.'"

Under "World-Ether Doctrine" appeared:

"A great press disseminates today Einstein's mass-suggestion, 'special relativity theory', as universally demonstrated and recognized. The experiments (e. g. by Sagnac) speak against Einstein. Also Hitler was by 1938 'universally recognized'. Prior to the Nazi era, Dr. Ruckhaber, together with two Jews, had written the excellent book '100 Authors Against Einstein', which Einstein became afraid of through his illogic over harm toward Judaism. Surely Einstein must have known that!"

After Dr. Fricke died in 1949, I kept for future disclosure a ream of "Urheberschriften", unpublished manuscripts, papers by him and by R. Wussow and H. Wohner, including also some writings by the philosopher Erich Ruckhaber (a longevity expert), all of these in the German language and now in the process of undergoing translation into English. In the Fall of the same year I moved to Princeton, N.J. to spend less than a year in some library research, which for present purposes has proved inadequate. I had taken with me a letter which I received from Dr. C. F. Krafft (dated 3-23-49) which I now quote:

"... You probably know that our friends in Germany have been trying to show that it was really Hasenohrl and not Einstein who originated the equation $M = E/c^2$ expressing the relation between mass and energy. Realizing how much feeling and politics there was tied up in this subject I decided that it would not be wise for me to accept anybody's word for anything. I therefore looked up the original articles of Hasenoehrl and Einstein, and have come to the conclusion that Hasénoehrl was undoubtedly the first to publish this equation. His publication was presented in July, 1904 to the Annalen der Physik, and the equation under consideration appeared on page 363 of volume 15. It is buried in a deluge of other mathematics, which is probably the reason why it has been generally overlobked. Einstein published the same equation in a short article presented in September, 1905 to the Annalen der Physik, and in his article he states that this relationship was discovered after the publication of a previous article of his (also in 1905). By Einstein's own admission, therefore, he did not discover this relationship until 1905, whereas Hasenoehrl had it in print in the middle of 1904."

Having this letter along with me in Princeton, I visited the Fine Hall collection of works on mathematics and physics on the campus of Princeton University (a companion library to the main library of Princeton University which latter is a beautiful modern structure, The Harvey S. Firestone Memorial) and I searched the Annalen der Physik with the help of the author index. The prior article as Dr. Krafft had described it, is truly there for anyone to see. The reference is usually written: Hasenohrl, Annalen der Physik, 15: 363 (1904).

In an article "World-Ether and World-Riddles", Natur und Geist, August 1937 by H. Fricke, the words of Goethe to Eckermann were quoted in closing, thus:

"And then, one must always reiterate that which is true, because that which is erroneous is also always being preached again, and in fact, not from individuals, but from the masses In newspapers and encyclopedias, in schools and universities, everywhere error is on top. and being on the side of the majority, it feels wery well and comfortable."

Intrepid thinkers who ponder the reason why, like R. S. Shaver and others prior to him as well as the newest ones "in the know", cannot be expected to win the acclaim of the world and its trophies and awards, because the world prior to Armageddon of tomorrow, is still very much under the brain-attenuating influence of the "Prince of the Power of the Air", the planet coveter.

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THE FLYING SAUCERS: a communication from the Venusian Priestess BOREALIS to her earth friend Rolf Telano.
Third mimeo printing by BSRA. Price $1.00. Order from BSR Hdqrs.

ATLANTIS * AND OUR PRESENT WORLD PROBLEM

by Associate Alice Winston *

In our present age of world tensions, fear and unrest - when the threat of extinction through thermonuclear weapons has become so alarming, one's thoughts are apt to dwell upon other great crises in the evolution of this planet, when, because of the misuse of the creative forces, whole continents went down into oblivion. Then the thought comes to mind, must humanity again go through the same desperate circumstances, the suffering and pain, which is the result of the misuse of divine Laws? Over and over again man has reached a high degree of civilization, only to lose it all in his thirst for personal power.

As described in the Secret Doctrine, by Helene Blavatsky, there have been four great Continents, each reaching sublime heights in civilization. Three were destroyed as humanity took the difficult steps that lead to Soul. The First Race was hardly objective, without type or color, yet of colossal, nebulous form. It incarnated in what is referred to as the Imperishable Sacred Land, called so because it never shared the fate of the other Continents. It is the only one whose destiny it is to last from the beginning to the end of the evolution of this planet, throughout each Round. It is the cradle of the First humanity and will be the dwelling of the last divine mortal. This First Continent, or Island, is the Cap of the North Pole.

The Second Continent, the Hyperborean, stretched southward and westward from the North Pole to receive the Second Race and comprised what is now known as Northern Asia. It disappeared as vapor vanishes in the air.

The Third Race incarnated in Lemuria - though it was known by another name in antiquity - and extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa and now lies beneath the waters of the Pacific and the Indian Oceans, leaving here and there highland tops which are now Islands. Here androgenous mankind lived in a veritable paradise, instructed by "gods" - and here the separation of the sexes took place, which has been referred to as the Fall. As that humanity gradually descended into gross, physical expression the land was nearly destroyed by combustion in volcanic eruptions, and then submerged. This was twice eighty-two Cyclic Years ago. A Cyclic Year is what is called a Sidereal Year and is founded on the precission of the Equinoxes. Its length is 25,868 years. When the last remnants of Lemuria were destroyed Atlantis already existed and was approaching its days of greatest glory and civilization.

Atlantis, the God-inhabited land, was the Fourth Continent. It is really the first historical land. The Island, Poseidon, made famous by Plato, was but a fragment of that great Continent.

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* Author of "Apollonius of Tyana"

In studying the Atlanteans one must take into consideration that the latter Lemurians, who were highly evolved, blended with the Atlanteans. They built large cities, cultivated arts and sciences, and knew astronomy, mathematics and architecture. At the submersian of Lemuria the Elect took shelter in the Gobi Desert.

The Atlanteans were giants, whose physical beauty and strength reached their climax toward the middle of their fourth sub-race. The country was unique, in that it contained two countries and was inhabited by two Races - a fighting, warrior race and a pious, meditative race. The priestly men were continually visited by the Gods. Both were deeply versed in primeval wisdom and the secrets of Nature and were antagonistic to each other in their struggle to progress in their separate paths of evolution. It is the old story of the "War of the Gods" for supremecy, as the Forces of Light and Darkness fought to maintain their power.

A class of Hierophants inhabited Atlantis, produced sexually but of divine parentage. They were born with sight which embraced all hidden things and was independent of both distance and material obstacles. By turning their attention upon what they wished to know, it was revealed to them. In the later days, as the Atlanteans became more material, more imbued with the desire for personal power, and as they began to misuse the creative force, they became a race of wicked magicians. Then came the war, which culminated in the submersion of Atlantis. "The giants and magicians and all flesh died ... except Xisuthrus, who, it is said escaped in a large "boat", like the Hindu Noah, Vaivasvata - the progenitor of the Aryan or Fifth Root Race.

The Chinese have recorded the existence of a Holy Land, beyond the Sun, Tcheou, betond which were situated the lands of the Immortal Men. They still believe that the remnants of those who survived when the Island became "black with sin" and perished have found refuge in the great Gobi Desert, where they still reside, invisible and defended from approach by hosts of Spirits.

The sinking of the Continents of Lemuria and Atlantis is not fictional, for the most archaic Sanskrit and Tamil works teem with references to both Continents. Many now living have evolved and reached the Golden Ages of these vast countries, and are living on the planet now in this last great Crisis. Thackery has said "Memory is that part of our Souls which is eternal" - and what can be nearer to our Souls than that which happened at the dawn of our lives? Those lives are countless, but the Spirit that animates them is the same. Though the physical brain can scarcely remember the events in the present life in all clarity, the collective recollections can never leave us. That is why so many today are gripped with fear as the scientists play with atomic forces, which are the very Life Force of the Creator of all. God is not mocked - and both physical and spiritual Laws are invincible, unalterable. Using the creative Force for destruction brings its doom. Using atomic energy for good, for constructive uses is well

and good, but to jeopardize the health and well-being of all the peoples of the earth is another matter. It is the voice of the spirit within us that tells those who believe in tradition more than written history that which is said below is true and relates to prehistoric facts.

"The Kings of Light have departed in wrath. The sins of men have become so black the earth quivers in her great agony. The Azure Seats remain empty ..."

The story of Exodus - in its details at least - as narrated in the Old Testament appears to be another version of the legends told of the Atlanteans. Compare it with the following fragment of the earlier story:*

"And the Great King of the Dazzling Face, the chief of all the Yello-faced, was sad, seeing the sins of the Black-faced. He sent his air-vehicles (Vimanas) to all his brother chiefs with pious men, saying: Prepare. Arise ye men of the Good Law, and cross the land while it is yet dry. The Lords of the Storm are approaching. Their charriots are nearing the land. One night and two days only shall the Lords of the Dark Face (the Sorcerers) live on this patient land. She is doomed and they have to descend with her. The nether Lords of the Fires (Gnomes and Fire Elementals) are preparing their magic Agnyastra (fire weapons worked by magic) But the Lords of the Dark Eyes are stronger than they. They are versed in Astra (highest magical knowledge). Come and use yours, in order to counteract theirs. Let every Lord of the Dazzling Face (Adepts of White Magic) cause the Vimana of every Lord of the Dark Face to come into his hands, lest any of them escape the waters, avoid the Karmic Deities, and save his wicked followers. May every Yellow Face send sleep from himself (mesmerize) to every Black Face. May every man true to the Solar Gods bind every man under the Lunar Gods, lest he should suffer toescape his destiny ... The Hour has struck, the black night is ready." The Great King fell upon his Dazzling Face and wept.....

When the Kings had assembled, the waters had already moved ... but the people had crossed on dry lands, Their Kings reached them in their Vimanas and led them on to the lands of Fire and Metal. (East and North) ... Stars (meteors) showered on the lands of the Black Faces, but they slept. The speaking beasts (artificially made, similar to Frankinstein's creation) kept quiet. The nether lords waited for orders, but they came not, for their masters slept. The water rose and covered the valleys from one end of the land to the other. High lands remained ... and there dwelt those who escaped, the men of the Yellow Faces and the Straight Eye. When the Lords of the Dark Face awoke and bethought themselves of their Vimanas in order to escape the rising waters, they found them gone. Thus they went down with the Deluge perishing to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her."

*Secret Doctrine

This account of the Submersion of Atlantis should make one deeply thoughtful. Though recounted in archaic language, it is not difficult to see the results of the misuse of the Life Force, for that is what atomic energy is. Men throughout the world are pleading with the nations to stop the nuclear experiments. Even though not used - yet - in warfare, the radioactive fallout from these experiments is poisoning the soil, the water and the food of the earth. A year ago the Yada Di Sh'Ite (Mark Probert Control) warned that if the experiments were continued we would have reached the "point of no return" - for man has not the power to neutralize the forces he has loosed upon the planet. Still the tests continue. Cannot the peoples of the earth rise up and demand, by the very force of public opinion, that all such testing be stopped? Every nuclear explosion adds the deadly strontium 90 to what has already accumulated and a report made recently shows this substance has increased 50% in the bones of children. The results are blood and bone diseases.

On the other hand, never before in history have so many been working for the good of the planet. There are many religious and philosophical groups working for the evolution of man. Through their clear understanding humanity is being drawn closer to an understanding of its own divinity. This may not seem true when one surveys the chaos and confusion of the present age, but one must remember the old Age is drawing to a close and a new Race is imminent. The dregs of the old Fifth Race are being brought to the surface and dissipated. One needs have faith in the Law of divine Harmony, upon which our Universe is founded. The old karmic debts of the past must be transmuted in order to clear the way for the incoming Race. All we recognixe as not good - all the old left-overs of cruelty, selfishness and greed must be transformed into peace and harmony. When the Hour and the Minute comes, when the Forces of Light are stronger than the forces of negation, all that seems so opposed to Good will lay down their arms, for their work as karmic instruments will be finished.

We must remember the Creator of all still rules, still maintains His Universe, and we can trust that One, Who is all-Love (our Logos) to accomplish His Plan, in spite of the chaos little man has wrought on this particular planet, so infinitesmal in the scheme of things. Above and beneath are the everlasting Laws of divine Harmony. Even should man make the planet an unfit place for human habitation for centuries, that may be a part of the cleansing process to prepare it for the New Age ... the Age of Peace, the Age of Harmony and the Brotherhood of man. Eventually this "Dark Star" will evolve into the shining planet the Creator intended it to be, in that far-off period of time when, through His understanding of the creative Principles, He breathed it into be-ing. Those who understand the continuity of Life will have no fear. Though they may lose their physical forms, the Self moves on into other planes, each to the place he has earned in his life here on earth - the Kindergarten of Life. In due time, if it be part of the Plan to return to this sphere, those whose karma it is to be part of the New Race will return once more, to take part in another Golden Age of Peace and joyous living. So, in spite of the appearande of a dark future, let us have an abiding faith in the Law of the Creator to fulfill His Good through us.

THE APPROACH TO IDEALISTIC PHILOSOPHY

(Excerpts from "Mediums and Mediumship")

As many readers of this booklet are aware, the Directors and other members of the Borderland Sciences Research organization have concerned themselves, for some eight years past, with the remarkable mediumship of Mark Probert, a 'non-professional' trance medium resident in San Diego, California. This medium has an 'inner circle' of some sixteen Controls and Guides, more than half of whom were Asiatics. All of them, the Asians, the Europeans and the Americans are indubitably individuals of learning and culture. This much cannot be denied them, whatever other sceptical reservations the newcomer to the seances may maintain in his own thoughts. The discussions with the Controls have never been on the 'personal message' level, nor religionistic in the narrower sense of that word. They have, however, ranged over a wide area of science, occultism, history, and philosophy. As might be expected, the predilection of the Asiatic scholars has been for philosophic discussion, and their basic philosophic views color all of their pronouncements in every field.

For readers with some slight philosophical background it will be sufficient to say that all of the Asiatic communicators at least belong to what is called the All-Consciousness School, and defend that position with the utmost skill and pertinacity. They do not profess to have an intimate knowledge of European philosophy, but they find (very naturally) much in Platoism which is congenial to them, as also in the ontology and epistemology of Berkeley and Kant. Whoever has grasped the ideas of these latter philosophers, even in their broadest and simplest forms of expression, will have no difficulty in understanding the basic concepts of the Asiatic Controls of Mark Probert - chief among whom at this writing is the personality said to be LaoTze (Lao Tzu), a famous philosopher probably contemporary with Confucius.

Unfortunately (as it seems to me) even an academic education at the present day rarely includes philosophic studies, and this lack often proves a real handicap even to professional workers, such as doctors, psychologists, and physicists who often attend the seances referred to. It also leads into a great deal of repetitious explanation and verbal rethreshing of old straw - a wasting of that invaluable and mysterious Somewhat called TIME (the concept of which is an object of prime concern to the Controls). Under these circumstances it may be that a brief and simplified statement of the Berkeleyan and Kantian concepts, with reference to matter, time, and space will be of sevice to those who are interested in the ideas of the Communicators and who do not already have such information. Of course, 'brief and simplified' statements of philosophical ideas are usually repugnant to philosophers, who find something to alter, to elaborate, or to reject at almost every word, We cannot pretend to say anything which will be of use to <u>them,</u> or even to <u>quote</u> material

which will be above criticism. Nevertheless, the followers of philosophy may be increased by two or three, should some of our readers turn to philosophic texts, or our invisible friends of the seances be better and more easily understood.

GEORGE BERKELEY)
1685 - 1753)
Pluralistic)
spiritualism)

"Berkeley ... the truest, acutest philosopher that Great Britain has ever known." -G. S. Morris.

1. "It is evident to anyone", says Berkeley at the begining of his "Principles of Human Knowledge", "that the objects of human knowledge are ideas; and besides that, there is something which knows or perceives them ... what I call mind, soul, myself, or spirit." When I know my ideas, he says, I know myself; and I also know that I am not identical with the ideas I have or perceive. Each of us has an immediate,,unreasoned certainity of his own existence. A soul or spirit is an active being whose existence consists in perceiving and thinking. But the existence of an idea, the reality of an idea, consists only in its being perceived. The mind or "I' is an activity which also has a kind of unity; thus it is 'superior' to ideas, which have no activity or unity of their own.

Other philosophers, Locke and Descartes particularly, held very similar views, but Berkeley added to them the teaching that there is no other reality than mind and ideas which it has or perceives. This makes it necessary for him to explain the nature of matter, physical substance as we call it. According to him, the material things we perceive exist only as ideas.

This is not a denial that chairs and trees and thunder and birds and animals exist; it is merely to say that they exist only in the mind, as perceptions or ideas. They are 'real' - but their reality is that of ideas. 'The table I write on exists - by which I mean that I see it and feel it. If I go out of the room I say it still exists, but by that I mean that if I returned to the room I might see it, or else that some other spirit actually does perceive it'. This applies, of course, to odors, colors, sounds, weight, tangibility, everything which our senses report to us about an object. If you analyze an object into its qualities, you will find that each quality reduces to an act of perception, an activity of the mind. And such things as colors, odors, shapes, sounds, taste, will vary with the observer, with the condition of the perceiver, with the way his senses are operating and so on.

"Suppose", says Berkeley, "one of your hands is hot and the other cold, and that they are both at once put into the same vessel of water in an intermediate state; will not the water seem cold to one hand and warm to the other?" If hot and cold belong to an object, independently of consciousness then we would have to suppose that an object is hot and cold at the same time, or has opposite qualities. The perceiving consciousness can have contrary impressions at the same time, but not an object which is supposed to be non-consciousness in its nature. All this agrees exactly with modern science. The physicists agree that heat, cold, colors and so on, are ideas; there is nothing to correspond with them in the physical world. The 'real

causes' are said to be forms of vibration. "The external world of the physicist is essentially the corporeal universe of Descartes and Locke, a silent colorless world of form and motion" (Calkins). But now Berkeley goes further, and says that form, motion, and solidity also vary with the observer, as much as heat and taste and color do. The examples in support of this are innumerable, and Berkeley expounds them at great length.

The only thing we are immediately certain of, is that each of us is conscious in a particular way at a given moment. If you are certain that you see an orange, the certainty is merely that you have a sensational experience of color, shape, odor, temperature, weight and so on if touched. You have an experience-complex which you call "orange" and everything else you think you know about it, turns out to be an inference. You must always deal with facts of consciousness, modifications of consciousness. The mind has no appeal from itself.

The effect of this, however, is not to destroy all distinction between illusion and reality. Even though all objects are ideas or bundles of qualities, existing as sensations, still that is their reality, and there are degrees of realtiy. An illusion is real in the sense that it exists (mentally): but it is peculiar to a single mind. In proportion as many minds possess it, its reality, sso to speak, is extended, or reproduced in all the minds that perceive it. Thus it may easily approach and even attain the status of a 'fact' or 'truth' created by common acceptance.

A 'fact' or an object thus has mental existence only, but this existence may be in one mind, or in many minds, or even in a Cosmic Mind, the mind of God. And does the mind of God have any existence except as, in, through the innumerable foci of individual consciousnesses? Is there an over-plus of deity, beyond all the 'atoms', points' and 'particles' of disparate and particular being? We shall have to pass over this query; but let us note that all this talk about a plurality of beings, or minds, each of which contains its own world of perception and inference, has a kind of tacit assumption in it of space, as a somewhat in which a plurality can exist. But it is not difficult to infer, even from what little has been said here about Berkeley's ideas, that space is as truly an internal and subjective existent as is an orange or an elephant, or our own bodies.

It is important to note that when Oriental philosophers speak of the world of sense perception as being a veil of illusion, they often do not intend to deny its reality; they are only describing the kind of reality which it possesses - the only kind anything possesses. It exists as a mental construct, as a form of awareness, as a modification of consciousness. The idea, as we have seen, is very familiar to Western philosophers also, and in my own opinion is the most impregnable of all philosophic concepts.

Let us now take note of another point. Earlier dualists such as Descartes agreed with Berkeley's contention, that the objects of our

so-called external world are really mental in nature, and for us at least are forms of experience or awareness; but they argued that these forms (an apple, a triangle, any object) must appear in our consciousness through the action of some cause. This cause, it seemed to them, must be independent of the mind; that is, there must be a something , a somewhat, existing somehow and somewhere in its own right, which produced the bundle of impressions we call an apple or a triangle or any other object of perception. There must be, in short, what one might call an apple-in-itself, which under certain conditions causes us to have a group of ideas or impressions, such as size, shape, apple-taste, apple-smell etc., all of which are bound up together and to which we give the name, apple. This thing-in-itself need not have any of the qualities of the apple as we perceive it; it need not be round or t tasty or apple-sized; it may be a center of energy or perhaps an apple-idea in some other consciousness; but it seemed necessary to assume its existence in order to explain our experience, i.e., the apples we see and taste and smell.

Now this existence of the apple-in-itself is an inference, and it brings in the idea of cause. The Scottish philosopher DAVID HUME dealt two formidable blows against this inference. The first of these was, that causality is a purely mental feaction. We see that one condition or event follows another, and so we infer that the first event was the cause of the second. One billiard ball strikes and moves another, but to say that a stream of effect flows from one to the other is inference only. All we actually observe is two successive events. It is as if we said that day is the cause of night because night always follows it. If causation is purely mental, it cannot bridge the gap between mind and a non-mental existent (the apple-in-itself). This latter argument is unescapeable, it it be proven that causation is really amental connection and nothing more. The second blow was this: an object inferred to exist (apple-in-itself) is itself in consciousness and present to the mind, therefore it cannot exist independently of mind. An inferred object is a known object, and known objects are mental only.

Thus the so-called external world, the principle of causation, and by implication the idea of space also, have been deprived of their supposed independent and non-mental existence, and brought over into the realm of mind, of conscious experience and of inference.

IMMANUEL KANT: 1724-1804

'The knowledge of Nature', says Kant in effect, 'is always the knowledge of something in space and time. Every object and event occurs in space and time, and these are the necessary conditions of any experience of Nature. Since all objects are mental in nature, or at least cannot be known to us in any other sense, the time and space which condition them must also be mental. If there is a thing-in-itself, it is extra-mental, and so cannot have time and space for its properties. Time and space are 'real' in an empirical sense, i.e., part of experience; but they are ideal in a transcendental sense, because they are forms which the mind imposes on experience. Time and space ap-

ply to phenomena, to appearances, but they are not qualities or relations and do not exist in and for themselves. Take away the perceiving subject and all things, qualities, relations, and space and time, vanish. What it is that causes them to appear in our minds, we do not know. Phenomena have a spatial and temporal order - events appear 'at the same time', or in sequence, and at various 'places', and this placing of them seems independent of our thought, yet we cannot lay hold of any non-mental source which governs this placement.

It is not enough, of course, for us simply to perceive objects in space and time; we have to connect them in various ways. A hot stone and the heat of the sun may be related as what we call cause and effect, and this connection is also a mental process. From this come concepts and what we call knowledge and judgments ('all metals are elements' - 'some plants are cryptograms' - Napoleon was an Emperor - heat is a form of motion, etc.) Kant enumerates 12 kinds of judgments; they fall into categories of quantity, quality, relation, modality and so on. These are all mental acts, and they bring order into the world of things which are merely perceived.

Things in themselves, Kant asserts, certainly cannot be known; nevertheless they must exist, otherwise sensation would be unexplainable. There must be something beyond the mind which corresponds to the phenomena perceived by the senses, and this something must affect the senses. It must have a causal relation to experience. On the other hand, causation can be shown to be a mental product also, and if so it cannot inhere in that which is non-mental. Obviously, a great number of subtle and difficult questions arise from this philosophy, which has probably had a greater influence on the thought of our own time than any other. The very brief remarks made here are intended only to show more clearly how powerful has been the development of subjective idealism in the West. When the Oriental communicators of the Mark Probert seances talk of space and time as being 'within' the mind, as existing as forms of consciousness, and of a plurality of conscious minds as being as far back as philosophy can go in its 'explanation' of the universe, they are not offering us some fantastic oriental mysticism, but only expounding their own interpretation of concepts well-known both to East and West and reaching back to the dawn of all philosophic speculation.

As to the problem of the existence of the thing-in-itself (ding-an-sich), the communicators have taken the ground that it can be said to exist, if by it we mean the creative energy itself. There is, so to speak, a specialized energy or activity which operates similarly in individual minds, and projects into consciousness what we call an object. This energy may be called a cosmic energy or an Absolute, but we can think of it only as it manifests through the innumerable foci of different minds, and it is quite useless to try to say anything more about it. Though time, space, causation, and all individual objects exist 'in' or as modifications of consciousness, we are not enslaved by them, or puppets of their mechanical activity; the consciousness can transcend space and time, and even create and dissolve the 'substantial' forms of matter, simply because all these

are 'within' itself, and subject to the will and desire of the mind. The basic position is thus familiar and probably impregnable from a logical and philosophical standpoint, while at the same time the East has worked out, and indeed proved in practice, a host of practical applications and a Way of Life.

- end -

NOTE: For Berkeley, read Dialogues of Hylas & Philoneus. All histories of Western philosophy discuss the thinkers and problems here mentioned).

Mediums and Mediumship

In addition to The Approach etc. quoted above, this 26-page mimeo. booklet includes: Concerning Mediums & Mediumship -- Kluski & Mirabelli -- The question of Identity -- Concerning Myself (by Mark Probert) -- Comment on the Probert Mediumship.

"An introductory booklet for newcomers to the Probert seances and to Spiritism and psychic phenomena generally." Compiled by Meade Layne. Third printing (mimeo), 1956. $1.00

A companion booklet to MEDIUMS etc. (sup.) is The Greatest Puzzle of All; printed, neatly bound, 78 pages, by a well-known writer, Clarkson Dye. The "PUZZLE" is simply: How can intelligent people reject the data and inferences for survival and communication. The "Puzzle" book summarizes scores of distinguished opinions. $1.00

Another recent BSRA reprint is the brochure by Rolf Telano, "The Flying Saucers" - long and highly esteemed by BSR Associates, and containing the following: (I) A communication from the Venusian Priestess Borealis to her earth friend R.T. (II) Information concerning the nature and purpose of the flying objects (UFO) - and especially a classification of these craft according to their means of propulsion and special duties (III) Comments by R.T. concerning the so-called Etherian people. (Note that R.T. is a technician and elec - trical engineer; this is not a religionistic or occult approach.)

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PERSONAL BULLETIN NOTE: As we prepared to place our recent personal bulletins in the envelopes that had been sent to us stamped and self-addressed we found that a very large percentage of them had become sealed. We cut the ends of these envelopes, placed the bulletins in them, and sealed the ends with scotch tape. This has been a matter of concern to a number of the receivers of these bulletins, and this is to reassure them that the opening and sealing with scotch tape was done right here in BSRA Hdqrs. as the only way to make use of their envelopes which they had sent us.

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"Flying Saucer Pilgrimage": By Helen and Bryant Reeve. Private research and travel; illustrated, 305 pages. Amherst Press, Amherst, Wisconsin, 1957 price $3.50 - Order BSR Hdqrs.

D I V O B E Q U A